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W. M. LLOYD GARRISON, EDITOR.

VOL. XVII.—NO. 47.

## REFUGE OF OPPRESSION

### SPIRIT OF SLAVEHOLDING.

Here is an article from the North Carolina Biblical Recorder, called out by the Massachusetts Protest.

### DECLARATION AND PROTEST OF BAPTIST MINISTERS.

In a late number of the New York Recorder, we find an article entitled 'Declaration of Baptist Ministers,' and claiming to be a remonstrance against slavery, as it exists in the Southern States. The article purports to have been written by Baptist preachers in Boston, and seems to have been intended for the use of ministers there and their slaves. Taking it altogether, this said remonstrance is rather a singular affair, and as such may, perhaps, be entitled to a few passing remarks.

The first thing that strikes us is, the fact that this remonstrance was drawn up by a committee of three, two of whom are native Englishmen—

There is something very beautiful in the idea, that men born and educated in England, should come to this country, and here set themselves up to be the reprovers and excommunicators of American citizens.

The consistency of this arrangement is enhanced not a little by the fact, that the factory and colliery systems of their own country disclose abominations which have no parallels on this side of the ocean; and by the addition of fact, that, at this moment, Ireland, poor, degraded, starving Ireland, reduced to her present condition by the system of oppression under which she lives, is holding out her imploring hands to the land of slaveholders, for the means of subsistence.

The next thing worthy of observation, is, the fact, that the framers, and we suppose the signers, of this document, have been acting, in this matter, under the direction of enlightened conscientious. These must be so, because they have said it themselves. And the fact derives importance from the circumstance, as here implied, that it is not a common thing for christians in this country, and especially for slaveholders, to act under the direction of such conscientious.

The next thing that surprises us is, that the views of these gentlemen, with respect to slavery, should need a public avowal just at the present time. Most of them, in fact all of the committee, have been writing letters, delivering addresses, and entering their cautions and protests on the subject of slavery, for years. It seems strange that all this can they should have failed to make themselves understood. It may be, that there is something in the positions which they occupy, in the relation which they sustain to God and their country, which has not heretofore existed, and which demands at their hands, this new but disagreeable avowal of anti-slavery indignation.

The committee are greatly surprised and pained, they say, to find that all the works of abolitionists and anti-slavery men, for the last ten or twenty years, have met with success, instead of failure—and that instead of a disposition to yield to foreign influence, on the part of the South, they have witnessed a growing disposition to justify, extend, and perpetuate the iniquitous system. We see no reason why our friends should be surprised or disappointed at this. The result which they have witnessed, and which we are glad to see that they have understood, is precisely the result they might have looked for; and, had they had their eyes open, they might have witnessed long before. What seems strange, is, that, under such circumstances, they should calculate to do any good by their present protest. Their reasoning on this point, is about equal to that of a physician, who should resolve to give his patient a special dose of medicine, for the precise reason that he has been dosing him with the same drug for ten years before, and all the time been making him worse! The North has been physicking the South with protests, remonstrances, and all such nostrums, and have thereby confused, made the patient worse, and yet these gentlemen should feel bound to administer to the same patient, a fresh potion of the same specific.

The gentlemen go on to say, that 'Religious men, both in the ministry and laity, with limited exceptions, not only give their personal influence in favor of the system, but even pervert the Word of God, and all the institutions of Christianity to its support.' This last statement, we must be allowed to say, is a direct and bare-faced calumny; for which there is not even the shadow of a foundation. All who know anything about this matter, know full well, that if there are *pervasions* in connexion with this subject, they are to be found on the other side of the question.

These gentlemen say, further, 'we owe something to the oppressed and the oppressor.' It has surprised us, somewhat, that these English philanthropists have no bowels of compassion for the oppressed and oppressors of their own country.—Couth, the old saw says, begins at home.

They further say, 'We can therefore sustain no relation, and perform no act, that will commence the system.' This they have said for perhaps the hundredth time. They have said it in all manner of ways, and on all manner of occasions. They have clutched their relations, and taken their positions accordingly. The South have understood it all, and have been entirely satisfied that it should be so. Why sing the old song over again, as if it contained something new—or as if there were some who had not heard it before? It is by no means material to Southern Christians, what positions may be taken by those of the North. The former have taken their positions, and will most probably sustain them—the views, the positions, the protests, and the calumnies of their Northern friends to the contrary notwithstanding.

It is evident to the most cursory reader, that the purpose which led to the framing of this said remonstrance, is not exactly obvious. We conjecture it was done to operate as capital in England, or elsewhere, where the views of the parties were not known or else to meet some expected emergency, such as the sailing of Southern missionaries from the port of Boston. Be the occasion what it might, we can see nothing that rendered it necessary, or even proper. And if it was occasioned by the anticipated embarkation of missionaries, it was certainly as rude and uncivil, as it was uncalled for and extra-ordinary.

We do not publish the article referred to, in accordance with our custom in such cases, for the simple reason, that our paper is no longer a vehicle for Northern protests and calumnies against the South.

### KENTUCKY CANDIDATES.

The Democratic members of the Kentucky Legislature addressed queries to the candidates for United States Senator in reference to the war, the responses to which are published at length. The following is an extract from that of Gov. Letcher:

I answer, that it is clearly, and, without the shadow of a doubt, the indispensable duty of the General Government to prosecute the war against Mexico with its utmost energies, and, had I a voice in the national councils, I would vote for supplies of men and money and everything else necessary to sustain the credit and honor of the country, and to give the greatest possible degree of efficiency to our army and navy. This sentiment I have, upon all proper occasions, expressed from the time the war commenced, and I still entertain it; and as intimately connected with this branch of the subject, I would vote, as a matter of good policy and of



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, NOVEMBER 19, 1847.

WHOLE NO. 880.

All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.

Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.

Seventy thousand infants, the offspring of slaves, kidnapped as soon as born, and permanently added to the slave population of Christian, (i.) Republic, (ii.) America every year.

Immediate, Unconditional Emancipation.

Slaveholders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and men-stealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.

The existing Constitution of the United States is a covenant with death, and an agreement with hell.

NO UNION WITH SLAVEHOLDERS!

J. BROWN YERRINGTON, PRINTER.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, NOVEMBER 19, 1847.

WHOLE NO. 880.

Here the Liberty Party admit that the Constitution gives support to slavery, by allowing slaveholders political power and influence in proportion to the number of their slaves. No greater support could be given to slave breeding, slave-trading, and slaveholding, than to assure the perpetrators of these atrocities that they shall have power in the government in proportion to the number of men whom they can blot out from the record of humanity and herb with beasts. By this clause of the Constitution, 250,000 slave-breeders in the South, holding 3,000,000 of slaves, have as much power and influence in the government, as 2,500,000 free persons in the North.

It was admitted that, if the Legislative or Executive power of any state (Virginia for instance) calls on the President to suppress domestic violence, even though it should chance to be a servile insurrection, he is bound by the Constitution to obey that call, and put down that violence. Yet these men, with such views of the Constitution and of the official, specified duties of President, declare that they can swear faithfully to execute the Constitution and discharge all the fixed, defined duties of the office of President, and then refuse to execute the Constitution, reference to the three-fifths representation, to 'domestic violence,' and to fugitives from labor!!!

The Liberty Party, through that Convention, admitted that the Constitution was a pro-slavery document; and the man, who says it is pro-slavery, Boston, Oct., 1847.

MASS MEETING OF LIBERTY PARTY AT BUFFALO.

SYRACUSE N. Y. Oct. 26 1847.

DEAR FRIEND:

In my last from Buffalo, touching the discussions on Liberty Party, I stated the principles which leaders in that party assume as the basis of their action. The discussion in the Steam boat prepared my mind for the sentiments and doings of the convention. The delegates met at 10 A. M. Wednesday, Oct 20, in the Court-house, and there organized by choosing a President, Vice-Presidents, and Secretaries, and a Business committee. A few short speeches were spoken, and a song sung, and then the convention adjourned to meet at 2 P. M. in the big Tent from Ohio, which had been brought down from Buffalo for the purpose. The history of this Tent, by the by, is rather singular. It was built I am told by the Oberlin people, to enable Messrs. Mahan and Finner, to hold Revival meetings in Ohio. It will hold about 4000. Revivals of humanity and justice in the form of Abolition, Non Resistance, Tocotism, &c. put an end to the Revivals of Religion, as they were called. The big Tent was sold to practical, Christian Reformers, and now it is consecrated to the redemption of our common humanity from the auction stand, the Battle Field, the gallows, the liquor shop &c. to purposes of 'pure and undefiled Religion,' and to great questions that pertain to man's highest interest in this world, and of course to his highest interest in the future.

In this Tent the convention met in the afternoon. The business Committee reported Resolutions for discussion and adoption, Gerrit Smith, in behalf of the minority of the committee, reported Resolutions as substitutes for those presented by the majority. Much of the afternoon was spent in settling questions of order; whether votes should be taken by the mass, or by the special delegates. The Resolutions, containing the principles and measures and objects of Liberty Party, you will have seen etc. The convention lasted two days and evenings.

The evening of the last day was spent in nominating candidates for President and Vice-President of the United States. John P. Hale, of New Hampshire, was nominated for former station, and Judge King of Ohio, for the latter. Gerrit Smith and J. P. Hale were the two candidates for presidency; the former had 44 votes and the latter 103. The New England delegation went in a body for Hale; some in New York, and Ohio, and other places went for Smith.

I never attended a Liberty Party Convention before.

I went to this to learn from themselves the principles and measures of that political party.

I heard and took notes; and received the impression from what I now heard of their doings and speeches

and resolutions, that this party, as a party, have no more regard for principle than the other political parties; that they make success and triumph to their

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## VIEWS OF THE WILMOT PROVISO AT THE SOUTH.

We have been permitted, says the New York Tribune, to give publicity to the following extract from a private letter, written by an eminent Southern statesman to a friend at the North on the subject of Slavery extension. The justice, cogency and moderation of the views will surely commend them to general attention and deference. The ground we have always maintained, that the position of the Free States on this question is strictly defensive, is here unanswerably sustained. The writer, after expressing his deep regret for the death of Silas Wright (whom he knew and esteemed) and his apprehensions that this death would work important and undesirable changes, proceeds:—*Keanebeck Journal.*

"If California or any other Mexican Department were ceded to us, the people (having already municipal law) would thereby change their alliance; their relation to their ancient sovereign would be dissolved; but their relations to each other and their Rights of Property would remain undisturbed; and, as their laws do not now recognize slaves as property, but forbid the relation of master and slave, how could it be introduced without a law of Congress creating it? Would not mere silence exclude it as effectually as any other mode? (vide 7 Peters' Reports, 51, &c.) If so, the South will have to demand of Congress a law to propagate slavery by creating it *de novo*. If they do this, what becomes of our old doctrine of non-interference? If Congress has no power to abolish, how do we find a power to *create* it?

Congress never yet created slavery in any State or territory. No State of the Union ever created slavery. In all former acquisitions, the territory was ceded with slavery; the relation of master and slave already existed therein; and all that has been done at any time was to abstain from abolishing those rights of property as they existed at the period of our purchase.

The Wilmot Proviso principle, therefore, is not an old question. So far as it is identical with former contests in this respect, the argument is against slave extension; for if Congress adheres to the old rule of taking Territory as we find it, the new purchase must be accepted as *it is*, with slavery for-bidden by the existing law.

The Wilmot Proviso is nothing more nor less than friendly notice that this policy will be adhered to. So it strikes me. And it here occurs too that Mr. Calhoun's abstract resolutions are exactly what will leave the newly acquired territory free of slavery if they are fairly carried into practice.

Unless, forthwith, we act on the recommendation of a life or peace, and consequently no Treaty, until immigration behind the army pushes slaves into the land under the sanction of Congress; whereby we shall find slavery in the land when we acquire it by life and acquisitio[n], or by a Treaty at some future day. "Hands off!" will suit them. I have sometimes believed that this was Mr. Calhoun's design, and it is the only supposition that reconciles his course with his reputation for sagacity.

What would the leading men of all sections in Washington's time have thought of a proposition to seize upon a neighbor's territory, to plant negro slavery in? Not a leading politician in all the South, however, dares speak on his hostility to robbery for the sake of perpetuating oppression! Not a single Press in fourteen States dares to say, "We are unwilling to do this thing, at all!" Yet we do know, and we all know, that there are thousands of Southern people who are as decidedly hostile to the creation of slavery in regions which now know it not, as it is possible that men can be.

I see the National Intelligencer has a demonstration for drawing off the Northern Whigs from the support of the Wilmot Proviso. But Mr. Calhoun has not stopped at defence: He has impiously proclaimed, "They who are not for us are against us." You Northern men may even go with Mr. Buchanan for the Missouri line—and what then? They will be required to do more, and confess that slavery is neither a moral nor a political evil before their skirts will be clear of the imputation of abolitionism. Judging by my own feelings, I should say—*be really independent, and patriotic men of the South are sick of this strife.* We have already all the slave territory on the continent, and it was a strong inducement for acquiring in the annexation of Texas, that it was believed it would put an end to negro humiliations, and leave some of the States at liberty to think of the ways and means of getting rid of negro slavery themselves. This cannot be done so long as these humiliations are kept up and the issues continually changed at the dictation of agitators, so as to keep up excitement—not hostility; for it is an entire mistake to suppose that the people of the South have any hostility to those of the North—always excepting South Carolina, which State seems to be mad.

Yours,

From the Louisville Examiner.

## THE LAMENTATION.

The Richmond (Va.) Republican says:

"Would that the South would awake and prepare to defend herself—not by weakness, not by the Constitution alone—not by the sword, but by those great engines which have achieved the march of the North to greatness. By enterprise, by making labor respectable, by internal improvements, by supplying her own wants from her own industry—she will bring about an era when the designs of Providence will no longer be thwarted by the apathy of man, and the South will occupy the position of the strong instead of the feeble—the protector instead of the protected."

Well and sensibly spoken! Strongly put, brother, as every Southerner will admit.

But how shall the South awake from the "apathy" which enfeebles her? How rouse the spirit, and rise to greatness? How cease thwarting the designs of Providence?

We waste our strength by clinging to an institution which paralyzes us. That, and that alone, breeds all our "apathy." What then, as good citizens, and good Christians, should we do except remove, at once, the cause of the difficulty?

We may preach from now till dooms-day about the importance of labor; we may talk with all the earnestness which man can feel in behalf of enterprise—we cannot feel the one, or be quickened by the other, while slavery curses our soil. Is it not madness—folly—and worse yet, impurity, then, to refuse to consider this subject, to act upon it, and thus to thwart the designs of Providence, and keep the South forever down?

"Apathy?" The boys of the South, nursed amid slavery, know not what labor means. The men of the South, reared up in dependence, can never be nerved by the spirit of enterprise. When we are bid to shake off this apathy—to be men of action—we are bid to do impossibilities. Is the Virginia planter deficient in personal pride? No man has more of it. Yet he permits the Northerner to take up his worn-out lands, and convert them into fertile fields before his eyes, while his "useful," "furnish," under slave culture, is becoming more and more impoverished every day! Does the Carolinian lack energy of character? Where instructed, no human being can do or dare more. Yet he cannot lift a finger in building a railway, or starting a manufactory, without the aid of a "scoundrel Yankee!"

No! no! Mr. Republican! We have to open our eyes to the cause of all our difficulty—to see it—and to clutch and kill it, before the South can occupy the position of the strong, instead of the feeble, the protector, instead of the protected." And yet, those of us who are endeavoring to bring about this result—who come bluf up to the point, speaking honestly the truth, while others are talking round and about and at it, yet never naming it—are denounced, derided, abused, as if we sought to hurt, and not to bless our native land! Shame upon the men who confess the difficulty, yet **FEAR** to declare the cause of it!

THE WESTERN A. S. SOCIETY is now without a General Agent—Samuel Brooke having resigned. The Executive Committee, at its last meeting, decided not to make another appointment at present, as they have but two lecturers now in the field, who will get up their own meetings and attend to the general business of the Society in the sections of country where they labor.

Our friends Walker and Curtis expect shortly to go into Licking county, and will perhaps spend a month there. We ask for them a kind reception and candid hearing.—A. S. B.

## THE LIBERATOR; BOSTON, NOVEMBER 19, 1847.

## NEMESIS.

The ancients painted the Avenging Nemesis, winged, with a rudder and a wheel, emblem of her swiftness of speed in overtaking the wicked, and slaying them. There is no escape from her inevitable hand, either by sea or land. Thus did the Mythologists of old typify the Divine Justice, which has never slumbered nor slept from the beginning; but, soon or slow, has ever overtaken the transgressor of the Divine Law. There is a Nemesis for the Nations, too. The Goddess

— who never yet of human wrong,

Lost the unbalanced scale,

permits no offender to shelter himself in the multitude of his confederates. She suffers not the punishment of a crime to be evaded because its perpetrator was an Empire. The ancient Nemesis had for her especial office the vindication of the insulted majesty of the Gods. Impiety and blasphemy were crimes which she never forgot to visit upon the offenders. But what more gross form of blasphemy and impiety can there be than that which tramples under foot the living image of the Living God? If the Nemesis of old never spared those that had insulted the graven images of the Gods of Olympus, can she now spare by the desecrated temples of immortal minds, and the broken altars of human hearts?

The Mythologic Nemesis is but the personification of the great Law of Inevitable Penalty. From the earliest dawn of civilization, and long before it, in the thick darkness of midnight barbarism, the great truth had forced itself upon men's minds, that pain and suffering were the appointed exhalation of guilt, the necessary penalty of violated law. This dispensation of suffering they learned to attribute to supernatural agencies. And hence arose their liturgies and rituals, from the simplest offerings of the savage to the gorgeous ceremonial, the smoking hecatombs, the splendid shows and games of the merciful Greeks and their pupil Romans. But neither in the older world, nor yet in these latter days, has the great truth been properly evolved, that the laws of the Divine Justice apply with equal force to the misdeeds of nations as to those of individuals, to the crimes of empires as of men; and that there is no escape from the appointed penalty for the one, any more than for the other. Some dim perceptions, indeed, if the great truth of national accountability have been reached, both in ancient and modern times; but it has always been hindered of its appropriate work by the fond belief that the Divine Justice could be averted by incantations, or sacrifices, or outward humiliations and long prayers. Forgetting, if they had ever known it,—that reparation to the wronged, and a forsaking of wickedness, is the only repentance, of men or nations, that needeth not to be repented of.

The whole history of the world is full of proofs of the truth of this proposition. From the days of the nations that died before the sight downwards, the seeds of national decay will always be found to have been planted by the nation's own hands. Disregard of human rights may always be found to lie at the foundation of every revolution, to be the cause, proximate or remote, of all the ruins of empires. The shabby objectness of the subjects of the Great King, enabled "the rapid Greek" to fly in conquering career over Asia. The petty ambitions and giant treacheries of the States of Greece, each striving to over-reach the other, and all with the underlying injustice of domestic servitude, prepared the way, first for the aggressions of Macedonia, and then for the triumphs of Rome. And Rome, herself, her history one agglomeration of cruelty and wrong, unjust in her conquests, faithless in her policy, bloody in her factions, cruel in her sports, and hideous in her vices, Rome is a signal proof that Nemesis never sleeps, but sooner or later overtakes the mightiest empire as well as the obscurest criminal. Her long age of imperial grandeur were only so many reprieves from her appointed doom. Her constitution, profligate or remote, of all the ruins of empires. The shabby objectness of the subjects of the Great King, enabled "the rapid Greek" to fly in conquering career over Asia. The petty ambitions and giant treacheries of the States of Greece, each striving to over-reach the other, and all with the underlying injustice of domestic servitude, prepared the way, first for the aggressions of Macedonia, and then for the triumphs of Rome. 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ent with a general ridicule of what might be general inconsistency in the characters of men,—the bigotry, censoriousness, &c., a particular portion of the Poem was assigned to the Temperance, the Anti-Slavery, the Peace and Non-Resistant movements, and to the Prisoner's Friend movement; and when any smart thing was said, as were were,—true or false,—the moderate drinkers and the advocates of intemperance, of slavery, of war, of prisons and the gallows, made most delightful manifestation with their heels, and their broad grins and loud laugh at the witlessness of the speaker.

The eyes of many a pious man, deacons as well as slaves, were cast on certain individuals, who were seen to have exerted themselves in the above review, with a look and a leer perfectly significant of the democratic spirit which dwelt within their breasts. Whether the Poet was requested by the committee to entertain the audience in this way, is not known. There are, however, (I am informed) men who write satires, speeches, and even sermons to order, as well as man-made priests who preach to order every Sunday. I do not wish to be severe on the Poet, but I have learned the Poem without suggestions from his employers, I am very sorry for his heart and soul, and trust he may, e'er long, be the subject of sparing grace, and may God forgive him, as I do. Next Friday evening, we are to have Henry Clay, on the value of liberty. I trust the audience will hear wholesome truth without mixture.

## AN OLD MEMBER.

Providence, R. I., Nov. 6.

## RHODE ISLAND ANNUAL MEETING.

The twelfth annual meeting of the R. I. Anti-Slavery Society was held at the Mechanics' Hall, in Providence, on the 20th and 21st of October. The President being absent, George L. Clarke, one of the Vice Presidents, took the chair, and D. B. Davis was chosen Secretary pro tem. The annual report of the Secretary of the Society was read and accepted, and officers chosen for the next year, and money raised for future anti-slavery operations. The discussions, as they have been heretofore at the 21st meeting, were bold, fearlessly hostile to all existing pro-slavery institutions, and throughout the meeting, thrillingly interesting. The speaking commenced on the morning of the first day.

John Ballou opened the debate by introducing the following resolutions, to which he spoke at considerable length, in his usual courteous, temperate, and expressive style:—

## TO CORRESPONDENTS.

WILLIAM C. ALEXANDER, of Salem, Ohio. His pamphlet, sent by post, came to hand, charged with twenty cents postage. As its price is only twelve and a half cents, we must say that we think it would have been reasonable, to have allowed us the alternative of making the investment of not. The object of the gift was, doubtless, to obtain a notice of the work. So we will here make the general remark that we never notice works sent to us, unless all charges upon them are paid. We cannot be expected to advertise a book for nothing and pay for it. It is too much like being hanged and fined forty shillings.

H. C. of Upton. His communication is received and shall be exhibited to the public, together with the same contained in it.

S. S. of Norton. His letter and the interesting fact related in it shall be given to our readers, next week, if possible.

V. N. of Harrisburgh, O. He will perceive that the correction he indicates is made in this number. As to the subject of his private letter, a portion of his suggestions are anticipated by the removal of the "North Star" to Rochester, of which he was not aware at the time he wrote. The other suggestions shall be submitted to the consideration of the persons he indicates.

REV. C. H. A. D., of East Needham. His second communication is received and shall appear next week.

C. K. W., is thanked for his communication. We wish that we could see them oftener. Especially do we wish that all our correspondents would prepare their communications for the press as carefully as he does. If an editor does not resemble a bear in other respects, it is not because he has not cubs enough, (not his own, however,) to tickle into shape:—

FROM SANTA FE. Advice from Santa Fe to the 8th of October state that all was quiet there. A party had been attacked by Pawnee Indians, near the Arkansas River. One Indian was killed, and one American slightly wounded.

It was rumored that the Mexicans were assembling their forces at El Paso, Chihuahua and Apach, and were attacking small parties of emigrants.

GEN SCOTT'S DESPATCHES.

The despatches from Gen. Scott, published in the Washington Union, cover all the events of the war, from the departure of the army from Puebla to the arrest near the city of Mexico. They are interesting as matter of history, although they contain no important information that has not been heretofore received through different sources. The following explains General Scott's reasons for concluding an armistice before entering the capital:—

"After so many victories, we might, with but little additional loss, have occupied the capital the same evening. But Mr. Triest, commissioner, &c., as well as myself, had been admonished by the best friends of peace—intelligent neutrals and some American residents—against precipitation; lest by wantonly driving away the government and others disdained—we might sacrifice the elements of peace, excite a spirit of national desperation, and indefinitely postpone the period of accommodation—Deeply impressed with this danger, and remembering our mission—to conquer a peace—the army very cheerfully sacrificed to patriotism—to the great wish and want of our country—the *ordet* that would have followed an entrance—with sword in hand, into a great capital. Willing to leave something to this republic—of no immediate value to us—on which to rest her pride and recover temper—I halted our victorious corps at the gates of the city, (at least for a time,) and have them now cantoned in the neighboring villages, where they are well sheltered and supplied with necessities."

THE DAZAAR. To the friends of the Cause, who wish to help in the decoration of Fine Hall for the Bazaar.

Great quantities of the "running pine" (as it is called in some places) will be needed. Many dozen barrels full of it will not be too much. It need not be made up into wreaths, as we are promised much help on the floor of the Hall, in preparing and decorating.

*Only give us the raw material in abundance, that we may not be obliged to expend the hard-earned funds of the occasion in paying bills for it.*

The sain, or red cedar, is to be the basis of the evergreen material. Friends having it in their power to supply one or several loads of the sain brush, are entreated to communicate immediately with the Committee, as also those who can furnish the running pine.

Ladies intending to come to town to superintend the sale of their own goods, and who have no friends residing in town, are requested to communicate their intention to the Committee, that we may do all in our power towards their hospitable reception.

M. W. CHAPMAN, For the Committee.

N. B.—Will the Standard please copy?

## THE TRUTH SEEN AND SPREADING.

Jeremiah S. Young, Esq., is reported in the N. H. Patriot to have said, at the late Whig State Convention,—

"A man who owns 500 slaves can out-vote this Convention, and if he has 1000 he can cast 600 votes."

It was with such wholesale misrepresentations as this, we presume, that Mr. Young (one riding to the Journal,) "insisted the attention of the audience, while expatiating upon the bad effects of slavery, in both its moral and political bearing." Mr. Young is entitled to be called the "learned blacksmith" of the great Whig party, for his skill in manufacturing rivets of this sort.—Y. H. GAZ.

Upon the above, the *Portsmouth Journal* thus remarks:—

"Is not this arraigning the New Testament, the words of the Son of God, at their bar? To me it appears we ought to be cautious, how we add to, or diminish from, their last Will and Testament of our Lord and Savior Jesus Christ. There is a liberty taken by many pretended reformers to deal with that book at the present day, that cannot be justified. Who cannot see that Jesus Christ, and his inspired apostles, dwell much upon experimental, internal godliness? To set about quoting this, would be to transcribe a great part of the New Testament. But a few passages as a specimen: 'I will put my law in their mind and write them in their heart. I will be to them a God and they shall be to me a people.' This one passage embraces the whole of the new covenant. 'Except ye eat my flesh, and drink my blood, ye have no life in you.' 'As I live by the Father; so he that eateth me, even he shall live by me.' 'The kingdom of God is within you.' 'Born not of blood, nor of the flesh, nor of the will of man, but of God,' 'Ye are all the children of God by faith in Christ Jesus.' 'The spirit of God bears witness with our spirit, that we are the children of God; and if children, then heirs of God, and joint heirs with Christ Jesus, &c. &c.'

Now I was grieved on this account: I wanted to defend them; but in truth I could not. Abut this time of the year, for six years past, we come-outer, as they call us, have held our meetings, and we gave up our meeting for an A. S. meeting, for I wanted the people to have light upon slavery, so as to act. But I little thought this was to be done at the expense of the doctrine of the new birth; the doctrine of faith; the inspiration of the Holy Ghost, and all experimental godliness.

The next resolution was presented by H. Clapp, Jr. and written some years since by N. P. Rogers.

Resolved, That slavery is an injury against man, whether it be a sin against God or not; that it is a sin, whether it be unchristian or not; but that the slave is made in the image of God, which we are bound to defend, and others to deny, but, because he is made in the *reality* of a man, which can doubt; and because slavery degrades him, as well as degrades and ruins his master; and therefore that it ought to be abolished for its self-evident iniquity and mischief, whatever authority it defenders may bring to its support.

These resolutions, embracing all that were presented during the meeting, were unanimously adopted, after being discussed by Adam Ballou, Frederick Douglass, Henry Clapp, Jr., J. N. Buffum, Thomas H. Hopper, and others. It is unnecessary to speak of such speeches from such champions in our cause, as they were earnest, bold, truthful and eloquent, and that they were listened to with marked attention by every one who heard them. We may better suppose, that our meeting throughout was of the same character of other meetings, where these other kindred spirits assemble to give heart and counsel to the anti-slavery host—that it was a meeting for the good anti-slavery cause, and that the speaking was such as the cause demanded, and had good effect upon the hearts of the people.

There was something more than the usual scarcity of congenital actors at our meetings. A few years ago the Providence clergy seemed not ashamed, or *bold* to meet with us; but this year, only two or three came in, and these with one exception left us without bearing any testimony against slavery, or in support of the crumbling institution to the number of which they claim to have been appointed by God.

Friend Jewett, of Bible notoriety, was the only defender of religion and the church who thought it expedient to open his lips in behalf of those institutions. He exhorted the speakers not to trifle

with man's spiritual interests, nor jeopardize the people's souls. Religion, as he understood it, must not be fought against, even to overthrow slavery.

Douglas told the audience to ridicule such cant, and laugh it down—indeed, to laugh at the consecrated pro-slavery priest, whenever he should presume to talk to them about their spiritual good, and their soul's welfare. He said the people were too religious—that religion stood in the direct path of freedom and humanity, and of every righteous reform. The Convention received the sentiment with applause.

It is the doctrine which Rhode Island abolitionists endeavor to carry out in practice. The drift of nearly all the speeches at the convention, was as it should have been, against the bulwarks of American slavery—against the pulpits, and the Churches that create, encourage and perpetuate a public sentiment so corrupt, that the people, instead of standing aghast with horror in view of the enormity of the slave system, sit quietly under its blighting influence, and, without remonstrance, acquiesce in its atrocious demands.

This meagre notice of the R. I. Convention, may be sufficient to inform our distant friends and co-workers in the cause, that we had a pleasant, profitable and enthusiastic meeting.

D. B. HARRIS, *Sec. pro tem.*

## THE CONVENTION AT HARWICH.

We are very willing to give an insertion to the following letter from our friend Elkanah Nickerson, of Harwich. We are always ready to give a hearing to any one who thinks he has any just cause of complaint against the language or actions of Abolitionists.

We think, however, that our friend failed to bear in mind that the Harwich Convention (one of the largest, by the way, if not the largest, ever held in Massachusetts,) was not a meeting for general religious enquiry and instruction; but a meeting called for the express consideration of the condition of the American slaves and the duties arising from it. The question of experimental piety was consequently not the one before it, and was one about which its members might properly differ in opinion.

Mr. Pillsbury informs us that all the heresy he remembers to have uttered or heard, on that occasion, consisted in the application of the passage in the description of the judgment, Matt. 25:31—Inasmuch as ye did not unto one of least of these, ye did it not unto me; and of that from James—Pure religion and undefiled before God the Father is this, to visit the fatherless and the widow in their afflictions, &c., to the care of the slave and those who hold his chains. These passages, he conceived, to cover and justify the whole ground of the Anti-Slavery movement.—q.

## THE DAZAAR.

To the friends of the Cause, who wish to help in the decoration of Fine Hall for the Bazaar.

Great quantities of the "running pine" (as it is called in some places) will be needed. Many dozen barrels full of it will not be too much. It need not be made up into wreaths, as we are promised much help on the floor of the Hall, in preparing and decorating.

*Only give us the raw material in abundance, that we may not be obliged to expend the hard-earned funds of the occasion in paying bills for it.*

HARWICH, Sept. 6th, 1847.

When will men be consistent? When will they love God, with all their heart. Then they will love their neighbor as themselves; and not before.

Yesterday about half past four, P. M., the anti-slavery meeting closed its session; and I was grieved to see what an advantage they gave the enemy to blaspheme; and their good to be evil spoken of; in confounding experimental piety; with practical godlessness, yea, denying that there is any such thing as experimental Christianity; and declaring that the anti-slavery movement embodied the whole of Christianity, and covered all the ground. For when I spoke a few minutes, and mentioned that it did not, and there was something better, which included more, and that was true religion, the Christianity of the new covenant, and insisted upon the necessity of experimental piety they struck against it, and said that practice was all in all; and that faith, being born of God, inspiration, was all hubub; was talking about that, that nobody knew any thing about, and what they themselves that insisted on it, knew nothing about. I thought, verily, you are the men; and wisdom will die with you!

Resolved, That until slaveholding shall come to an end with utter abhorrence, as an intolerable sin against God and humanity, it will continue to be wicked and upheld by popular politicians, malignant, and the mass of the people.

Resolved, That the great work of abolitionists is a change public sentiment, from toleration of slavery, to utter extermination and disfellowship of it, every social relation of life.

Resolved, That the Mexican war, with all its horrors, naturally and inevitably resulted from the annexation of Texas to the American Union; that the annexation of Texas was consummated to expand and establish the system of American slavery; and that all those politicians who favored, or approved the said annexation as an act binding the whole people of the Federal Union, are responsible for the present war.

Resolved, That if those Statesmen, politicians and others who now deplore the Mexican war, had heeded the timely warnings of the abolitionists and timely concurred with them in opposing the annexation of Texas, they would probably have averted the crimes and calamities, into which their country has been so madly plunged by the slaveholders, and *thus* secured to themselves the approbation of men and conscience, by which they are now justly condemned.

The following resolution was introduced by Geo. L. Clarke—

Resolved, That this Society learns with great satisfaction, that Frederick Douglass, the eminent colored pleader in the cause of human freedom, is determined to publish a paper for the advocacy of his own views on the great question of emancipation, and we recommend him to the sympathy and protection of the friends of Freedom, throughout the world.

The two next resolutions were presented by Mr. Rogers.

Resolved, That this Society renews the earnest expression of its decided and increasing conviction, that the American Churches and Ministers constitute a *link* of Anti-Slavery.

Resolved, That while these churches and ministers in their wicked connection with slaveholders and slave-drivers, and without their efforts in all their movements, still pretend to Christinity, on their part, ought to be regarded as bold hypocrites and blasphemous hypocrites.

The next resolution was presented by H. Clapp, Jr. and written some years since by N. P. Rogers.

Resolved, That slavery is an injury against man, whether it be a sin against God or not; that it is a sin, whether it be unchristian or not; but that the slave is made in the image of God, which we are bound to defend, and others to deny, but, because he is made in the *reality* of a man, which can doubt; and because slavery degrades him, as well as degrades and ruins his master; and therefore that it ought to be abolished for its self-evident iniquity and mischief, whatever authority it defenders may bring to its support.

These resolutions, embracing all that were presented during the meeting, were unanimously adopted, after being discussed by Adam Ballou, Frederick Douglass, Henry Clapp, Jr., J. N. Buffum, Thomas H. Hopper, and others. It is unnecessary to speak of such speeches from such champions in our cause, as they were earnest, bold, truthful and eloquent, and that they were listened to with marked attention by every one who heard them. We may better suppose, that our meeting throughout was of the same character of other meetings, where these other kindred spirits assemble to give heart and counsel to the anti-slavery host—that it was a meeting for the good anti-slavery cause, and that the speaking was such as the cause demanded, and had good effect upon the hearts of the people.

There was something more than the usual scarcity of congenital actors at our meetings. A few years ago the Providence clergy seemed not ashamed, or *bold* to meet with us; but this year, only two or three came in, and these with one exception left us without bearing any testimony against slavery, or in support of the crumbling institution to the number of which they claim to have been appointed by God.

Friend Jewett, of Bible notoriety, was the only defender of religion and the church who thought it expedient to open his lips in behalf of those institutions.

ELKANAH NICKERSON.

To the Editor of the Liberator.

## WORCESTER, (NORTH)—SPECIAL NOTICE.

We would remind all our friends in this region, of the County meeting to be held in *Wincendon Village*, to-morrow and Sunday, 29th and 30th. Let the gathering be large, and faith and courage unshaken. Business of great and immediate importance is to be brought before the meeting.

## SOUTH ABINGTON—NOTICE.

SAMUEL MAY, Jr., General Agent of Massachusetts Anti-Slavery Society, will hold meetings in South Abington, on SUNDAY, Nov. 28, morning, afternoon and evening.

## LATER FROM MEXICO.

The steamer Galveston has arrived at New Orleans from Vera Cruz whence she sailed on the 3d inst.

Her dash from Puebla are four days later than previous arrivals.

Santa Anna, with 200 men and 130 officers, had gone to Tehuacan, where his troops mutinied, and all but 40 men and a few officers left him, because they could not get their pay. Santa Anna soon left for Orizaba, where he expects to meet his wife.

All was quiet at Puebla, Gen. Lane being in command. Col. Childs was about marching for the capital.

Gen. Rea retreated from Puebla on the appearance of Gen. Lane.

The Galveston brings advices from Puebla to the 4th inst.

The troops at Tampico were very sickly. There was great mortality in the Illinois Battalion; one company of which had buried twenty men and one corporal since the first of September. Many companies had not more than twelve or fifteen fit for service.

The Louisiana Regiment, which at one time consisted of nine hundred effective men, now parades but one hundred.

It cannot be expected of our British friends, that they should aid us so much as they did before the pressure of Irish and Scotch distress was so seriously felt. *It* must work the harder at home, to supply that probable deficiency, and thereby show ourselves worthy to have been so generously helped thus far. *It*

N. B. Beautiful goods from Paris selected for the Bazaar have already arrived.

## POETRY.

## SONG.

Written for the Anti-Slavery Tea Party at Weymouth, Oct. 21, 1847.

BY F. M. ADLINGTON.

Bring the famous declaration,  
Independence let it be;  
Truth and no equivocation,  
All are equal—all are free.  
Waft its spirit through the nation,  
Ever triumph liberty!

Truth like this can never alter,  
This on freedom's battle field

In her temples, on her altar,  
With her patriots' blood was sealed.

Shall the patriots' offspring palter?  
Shall they truth and honor yield?

Hark! the quick reply is given,  
Equal rights we will maintain.

For this truth we long have striven;  
We will 'try and try again.'

Not till hope from earth is driven.

From our efforts e'er abstain,  
Shall we falter? never! never!

This our constant hope shall be,

We will trust, by Heaven's favor,

Yet to hail the bondmen free!

When we compass our endevor,  
Earth will hold a jubilee.

From the Anti-Slavery Bugle.

## ON THE VISIT OF W. L. GARRISON, F.

DOUGLASS, AND S. S. FOSTER,

They came—stern champions of the Right?

Not furious mob, nor public frown,

Nor black-tongued slander clothed in white,

Had power to daunt, or crush them down.

The mantle from the Church they tore,

And lo! she stood before our sight

Deep stained with guilt, and crimsoned o'er,

Cowering beneath Truth's piercing light.

The people's idols were o'erthrown,

And Bigotry rose up in wrath,

And hissed her ringing minons on.

To dog the bold reformers' path.

Still on the strong and dauntless pressed,

Diffusing light in every path;

Till with Prometheus fire, the West

Thrilled through its vast and mighty heart.

Souls long in Error's bondage held

But now rejoicing in the truth,

Gathered around them, and repelled

The tiger's fangs, the serpent's tooth.

And who are they whose presence woke

Such troubles, fear, and rancorous hate?

What were the dangerous words they spoke?

With rain fraught to Church and State?

One whose revered and honored head

Millions shall yet rejoice to bless;

Whose life is like his Master's led;

Pleading for those in dark distress.

And one who fled the cruel reign,

Where man is held to man's control;

Who long has borne himself the chain

Whose galling links corode the soul.

And he who with unsparing share,

Had furrowed deep the rugged soil,

For the sower to prepare,

Though weeds should curse his faithful toil.

They plead—oh may Christians stand

Opposing with such bitter zeal?

Plead for the millions whom this land

Is crushing with its iron heel.

Go on, and God will be your stay,

While ye are pleading for the dumb,

For ye are earnest when ye say

Our Father! may thy kingdom come.'

Twinsburg, Oct. 12th. LOUISA.

## GO AHEAD.

BY G. W. LIGHT.

When your plans of life are clear,  
Go ahead—

But no faster than your brains:

Haste is always in the rear,

If same Prudence has the reins,

Go ahead.

Do not ask too broad a test:

Go ahead;

Lagging never clears the sight:

When you do your duty best,

You will know best what is right.

Go ahead.

Never doubt a righteous cause.

Go ahead.

Throw yourself completely in:

Conscience shaping all your laws,

Manfully, through thick and thin,

Go ahead.

Do not ask who'll go with you;

Go ahead;

Numbers! spur the coward's plea!

If there be but one or two,

Single handed though it be,

Go ahead!

Though before you mountains rise,

Go ahead;

Scale them?—certainly you can:

Let them proudly dare the skies;

What are mountains to a man?

Go ahead.

Though fierce waters round you dash,

Go ahead.

Let no hardship baffle you:

Though the heavens roar and dash,

Still, unshaken, firm and true,

Go ahead.

Heed not Mammon's golden bell:

Go ahead;

Make no compromise with sin:

Tell the serpent he looks well,

But you cannot let him in.

Go ahead.

Better days are drawing nigh;

Go ahead;

Making duty all your pride,

You must prosper, live or die,

For all Heaven's on your side.

Go ahead.

## TO SLEEP.

O sleep, sweet guest,

Then welcome friend, thy mantle blest

Around me softly wound in rest,

I veil my sight.

Kind be thy dreams,

And holy! lead me forth by streams,

Where dells and wild flowers banks, in beams,

Sweet beams, lie bright.

Soft on thine ear,

Let voice of woodland music clear,

Melodious falling, charm and cheer,

With mystic might.

And gently by,

Bid gently, gently, skip and sigh,

While bee on balmy dell doth fly

Her lonely toll.

So, when again

I wake, to gloomy walls and pain,

My soul, my freshened soul, thy reign

Shall bless and praise.

## REFORMATORY.

## QUESTIONS TO H. C. WRIGHT.

ABINGTON, Nov. 6th, 1847.

MR. EDITOR.—In the Liberator of Nov. 5th, I noticed a letter from Henry C. Wright, from which the following is an extract:—“It is the duty of every man and woman to decide for themselves what is right and wrong, and in all situations, to carry out their own convictions of duty, with this restriction, that they are never to do violence and shed blood, to force others to obedience to their views of justice.” I would respectfully ask Mr. Wright, through the columns of the Liberator, a few questions, for the purpose of eliciting information upon the subject, presuming they will be met with candor, as they are asked with the best of motives.

Within a little more than one short year, has this Nation squandered in destruction, millions upon millions, wrung from the toil of peaceful producers; the wise expenditure of which would have multiplied twice over the railroads now interlinking the United States, or bound the Atlantic and Pacific oceans by a cable line of communication, or founded a university or hospital in every county of every State, or built a church or school in every town throughout our land, or supplied with a decent home in the wide prairies of the West every poor family in our over-peopled cities; and millions upon millions more are to be prodigally thrown away, burdening posterity with a galling yoke of debt? Contrast the permanent blessing with which these treasures might have crowned our land and united mankind the earth round by interchanges of good, with the heaps of dead bodies and of ruins which mark the track of our armies, and answer, whether as Christians, we shall any longer permit the gains of our industry, the inheritances of our children to be thus swallowed up in working to our fellow-men?

Supposing I am placed in a situation, where I sincerely think it my duty, after deliberate consideration, “to use force, or even to take life,” must I carry out my convictions of duty, or violate my conscience and do what I suppose to be wrong? Am I to act according to the opinions of others on this question, while on all others I am to act according to my own sense of right? Can you judge men righteously by their fruits, when they are acting what in reality they are not? I think Mr. Wright will not dispute that the majority of the people at the present day think, and honestly, too, that it is their duty, in some cases, to use force. Must they act dishonestly and hypocritically in this respect? I can but think such a restriction is opposed directly to honesty, and tends to harden and pervert the conscience.

If Mr. Wright had left out his restriction, I think he would have taken the right ground; then he could have appealed to the reason and conscience of men with confidence. How can he be sure that a man will act conscientiously after he has convinced him of his error, when he is teaching him that in some situations, it is his duty to do contrary to his convictions of duty. It appears to me that people do what they think is wrong often enough, now, and oppose the right often enough, or else it would not be so hard to make anti-slavery, peace, and temperance men. If he thinks that it is wrong, under any circumstances, to take life, (which I think is the true ground,) of course it is his duty, as well as that of every one that thinks so, to convince others that they are right. Let non-resistants be multiplied as fast as possible by such means, but not by teaching men to violate conscience for the sake of appearing non-resistants.

Yours, for truth and right, J.

From the Christian World.

## MEMORIAL TO THE MEXICAN WAR.

Our readers will gladly learn that the Committee appointed to prepare a Memorial to Congress against the existing war, have attended to their duties, and prepared a paper, a copy of which will be forwarded to every Unitarian minister, with a request that he shall sign it himself and take measures to procure the signatures of the members.

It is desirable that this be done as soon as possible, and the memorials and signatures returned, immediately according to the directions, that they may be forwarded to Congress at the opening of the session.

We suggest that Thanksgiving Day may be a suitable occasion on which to present this subject to our different congregations, provided it is not thought best to circumscribe this memorial by carrying it to individual members of the society, instead of presenting it to the assembled congregation.

As the whole expense of printing, &c., will fall upon the Committee, it would be well for each society to pay the postage in returning the papers.

We hope that there will be no delay in this matter, but that all who are disposed to take part in this movement will act promptly.

It is desirable that this be done as soon as possible, and the memorials and signatures returned, immediately according to the directions, that they may be forwarded to Congress at the opening of the session.

Let us then, in the name of the Lord, let us not ask what is expedient, but what is right, not what is popular, but what is Christian! Let us do our duty and trust to God! Let ministers use every means to awaken a new life of fidelity. Let laymen be true in word and deed to their highest convictions. Let us reanimate enthusiasm for the essential principles of this nation—Christian Love and Civil Liberty! Let us, in the name of the Lord, make this the chief end of our efforts.

Let us not, then, in the name of the Lord, let us not be afraid to bring the war to a speedy end, Editors of papers, religious and secular, who are hostile to the war, are respectfully requested to give this Address an insertion; and Ministry and Laity, without distinction of sect, as members of the Church Universal, are earnestly requested to add their names to this Address.

By itself with the hope of animating Christians of all denominations to put forth a united and unconquering effort to bring the war to a speedy end, Editors of papers, religious and secular, who are hostile to the war, are respectfully requested to give this Address an insertion; and Ministry and Laity, without distinction of sect, as members of the Church Universal, are earnestly requested to add their names to this Address.

We present to our readers to-day an Address, which was prepared by a sub-committee, to be sent with the Peace Memorials to our different congregations. In the Committee of the whole, it was, for various reasons, considered best that the Memorials should go alone; but it is still thought desirable that the Address should be laid before the public in the journals. It is therefore printed by itself with the hope of animating Christians of all denominations to put forth a united and unconquering effort to bring the war to a speedy end, Editors of papers, religious and secular, who are hostile to the war, are respectfully requested to give this Address an insertion; and Ministry and Laity, without distinction of sect, as members of the Church Universal, are earnestly requested to add their names to this Address.

We remember having heard an anecdote of Dr. Smith, which illustrated his shrewdness and determination. Not long after he established himself at Cornish, and while he was patiently waiting for the necessary steps for securing an immediate and permanent Peace with Mexico—by withdrawing the troops of this nation from her territory—restoring to her possession the provinces which we now occupy—offering the amplest atonement in our power for all the wrongs which may have been inflicted by us—and appointing commissioners empowered to adjust questions in dispute between these two Sister Republics.

ADDRESS TO CHRISTIANS CONCERNING THE WAR.